NUMB. 311.

THE South-Carolina Gazette.

Containing the freſheſt Advices Foreign and Domeſtick

From SATURDAY *February* 2, to SATURDAY *February* 9, 1740.

The Remainder of our laſt.

THE Letter Writer proceeds to tell us, that he is ſurprized, this Doctrine of *Original Sin* ſhould begin to be exploded, when a publick Repreſentation of Perſons is the general Principle upon which the World now acts in all national Affairs, and from whence alone the Juſtice of them muſt in his Opinion emerge. If the Letter-Writer had been ſomething more large on this Head, his Meaning would in my Opinion have been clearer, and the Juſtice and Inconcluſiveneſs of his Reaſoning would have much more plainly appeared. However, what I take to be his Meaning, is this, that the Doctrine of Original Sin may be juſtified; if we ſuppoſe Adam to be our publick Repreſentative, and that 'tis ſurprizing the Doctrine of a publick Repreſentative ſhould be called in Queſtion, when we admit and allow of it by our Practice, in ſending Perſons to repreſent us in our Parliaments, and Aſſemblies. This, or ſomething like it, is what I take it the Letter Writer meant, when he tells us, a publick Repreſentation of Perſons is the general Principle upon which the World now acts, in national Affairs. So that he ſuppoſes, the Perſons we ſend to Parliament or Aſſembly, to repreſent us as Adam did his Poſterity, that their publick Acts are our publick Acts, & if they do amiſs, as our Repreſentatives, that their Sin muſt be our Sin, otherwiſe the Caſes will not be at all parallel.

Now, admitting all the Letter Writer pleads for that the Perſons we ſend to Parliament or Aſſembly, do ſo repreſent us, as that their publick Acts are Ours, and whenever they do amiſs, as our Repreſentatives, their Sin is our Sin; yet will not any Advantage accrue thereby to the Doctrine of Original Sin; becauſe theſe Repreſentatives are choſen by ourſelves to act for us Now I may eaſily conceive the Reaſonableneſs of aſcribing the publick Acts of ſuch Perſons, to a whole Nation or People, as they themſelves choſe and appointed to repreſent them in temporal Matters, as ſuppoſing ſuch a Repreſentation might be very much for their Advantage, and ſtill not perceive the Agreeableneſs of a quite different Caſe to the Goodneſs of God, namely, that he ſhould appoint Adam to be the publick Repreſentative of all his Poſterity, when their eternal State was concerned without their Conſent, when He knew that his conſtituting him ſuch a publick Repreſentative would not at all advantage one ſingle Perſon, but iſſue in the certain Damage of all Mankind; it making them all come into the World Children of Wrath, and Heirs of Hell, and expoſing Millions of innocent Infants, if they die in that ſinleſs State, to unavoidable Damnation. So that we may ſafely enough allow ſuch a publick Repreſentation of Perſons, as the Letter Writer ſays is the general Principle upon which the World now acts, in national Affairs, and from whence the Juſtice of them muſt, in his Opinion, emerge; and yet the Doctrine of Original Sin may notwithſtanding be with Juſtice exploded. The Letter Writer, if he pleaſed might have put a more exact Parallel; which ſince he has not done, I will do it for him. Suppoſe a King ſhould, by his own arbitrary Will, reſolve that one Perſon ſhould be made a publick Repreſentative of all his Subjects, ſo that all his Acts ſhould be their Acts, and his Sin ſhould be their Sin, and they ſhould hold their Lives and Eſtates, or forfeit them, according as he was either obedient or diſobedient to the Laws; and laſtly, if he ſhould not allow them to chooſe whom they would to be their Repreſentative, but without their Conſent would impoſe one on them who he knew would forfeit all their Lives and Fortunes; would the Letter-Writer juſtify ſuch an unreaſonable Procedure? If he can reconcile this to Wiſdom (I ſay not Cunning and Craft but true Wiſdom) Juſtice, and Goodneſs, then may he hope that the Doctrine of Original Sin will no longer be exploded, but re enter amongſt the gracious and glorious Doctrines of the Goſpel.

But when the Letter Writer ſeems to ſuppoſe that the Perſons we ſend to Parliament, or Aſſembly; do ſo repreſent us as that their publick Acts are our Acts, and that whenever they do amiſs, as our Repreſentatives, their Sin is our Sin, this Thing, which he ſo eaſily takes for granted, is wholly unreaſonable. For altho' the Perſons, we ſend thither, are authorized by us to act for us, and in our Behalf, and to make good and wholeſome Laws, ſuch as may be of Advantage to their Country: Yet, if they contrary to the good Deſign and Intent of their Conſtituents, abuſe their Authority, and make evil and wicked Laws, ſuch as are contrary to the Intereſt, and ſubverſive of their Country's Liberty, and ſuch as are highly diſapproved of by the wiſeſt, and beſt Perſons in the Community, all Perſons of good Senſe will aſcribe thoſe evil Acts to ſuch Parliament and Aſſembly, but acquit the People. They will ſay that the Parliament or Aſſembly were wicked, and that the People were injured and oppreſſed, but entirely innocent. The Schiſm Bill, which was paſſed in Parliament in the latter End of Queen Anne's Reign, was it by Act not only of the Parliament but of the whole Engliſh Nation, even of the Diſſenters themſelves? If ſo they were a very unreaſonable People to paſs ſuch a Bill in the Houſe, and out of Doors to complain againſt what was their own Act and Deed. The People's Repreſentatives in Parliament are not, nor can be eſteemed the whole Body of the People; there is no ſuch Magic in the Name and Title of Repreſentatives as will make them ſuch; they are a part of the Legiſlature rather than of the People; and tho' they ſhould be the moſt friendly part of the Legiſlature to the People, becauſe 'tis to them they owe their Power, yet 'tis frequently otherwiſe, they often do Things contrary both to the Intent and Minds of thoſe that created them, and in ſuch Caſe, the People ought not to be charged with their Crimes. As the Legiſlature ought not to bear the Sins of a rebellious People, ſo ſhould not an innocent People be ſaddled with the Sins of the Legiſlature

And now I ſhould be very much obliged to the Letter Writer, if he would be pleaſed to prove, either from Scripture or Reaſon, that God entered into a Covenant with Adam, not only for himſelf, but for all his Poſterity, that

he

ſtanding they ſhould all ſtand, and he falling they ſhould all unavoidably be expoſed to everlaſting Burnings; and ſhow me how this Hypotheſis is reconcileable to the Perfections of the Deity, his Wiſdom, Juſtice, and Goodneſs; and that the Suppoſition, that we are made Sinners for Adam's Tranſgreſſion only, agrees with theſe Propoſitions; No one is a Sinner for what was done before he was born. No one is guilty of Sin for doing what he could not but do, or for being what he could not but be. And laſtly, that no one can be guilty of Sin before he is capable of knowing or receiving a Law, or diſtinguiſhing Good from Evil; which are evident Maxims and firſt Principles of Reaſon. If the Letter Writer will give me an Anſwer to this Requeſt; altho' at preſent I conceive the Doctrine of Original Sin to be, not a Doctrine, above, but below Reaſon; not a Doctrine which I cannot underſtand, but which I do comprehend, and think diſhonourable to God, and unworthy a wiſe Man to receive: Yet will I upon a rational Conviction of my Miſtake, alter my Sentiments, and love and honour that Man who ſhall be inſtrumental in my Converſion to Mr Whitefield's and the Letter Writer's Creed and Syſtem.

ARMINIUS.

P.S. As I have not meddled with, nor in any Language aſperſed the Letter Writer's Character, with which, ſince he has not put his Name, I do not pretend to be acquainted, and have avoided all indecent and railing Language, if the Gentleman ſhall think proper, in Juſtice to himſelf, to acquit himſelf, of any Charges I have brought againſt, not his Perſon, or Character, but part of his Letter of being almoſt blaſphemous: I wiſh him to behave with equal Moderation, & hope he will have full Liberty to fill up not only the firſt, but as many Vacancies, in this Paper, as he ſhall think neceſſary, either for his own Vindication or the Defence of that Cauſe he eſpouſes; in which after the Inſertion of this I ſhall not deſire to be his Hindrance.

——— hedera *creſcentem* ornate———
——— *invitilia* rumpantur ut ilia *Codro*. VIRG.

Do ye think that the Scripture ſaith in vain;
The Spirit that dwelleth in us luſteth to envy? *James.*

DETRACTION, ever blind to Merit, and impatient of all Encomiums, but what centre in Ourſelves, is always ſeeking Occaſions of Cenſure, and precipitates a Man into the moſt indecent Paſſions and Expreſſions. The moſt ſhining and diſtinguiſh'd Characters, however elevated above the Injuries, have never been exempted from the impotent Efforts of *Envy*: And he that *beſtows* the Praiſe, frequently comes in for a Share of Cenſure with him that receives.

In the laſt *Gazette* were publiſhed ſome *Remarks* on a *Letter*, directed to *A Rev. Dr. in Boſton*, the Writer of which, with a Warmth and Zeal, not very divine, has invidiouſly charg'd me, firſt with degrading, and then with extolling, Mr. WHITEFIELD, as a Perſon more than human, and triumphing in his Performances, as inimitable. And this in Language, in his Opinion, *almoſt blaſphemous*

He firſt charges me with pronouncing his Compoſures *below a Man of Letters.* Whereas I had only acknowledg'd, that they ſeem'd not *calculated to acquire that* Reputation; that the *Beauties* and Ornaments of Language were *leſs conſider'd* in them—All which, far from *degrading* Mr. WHITEFIELD, was really a tacit *Commendation* of him, as a Man, who acted with nobler *Intentions*, than to recommend himſelf to the World, by any florid and poliſh'd Compoſitions, which his *Genius* and Capacity might certainly have reach'd. Nor can any *Man of Letters* fairly conſtrue the Paſſage otherwiſe.—But ſome of a *weaker* Apprehenſion, it ſeems, had run into the Miſtake; and this Gentleman, willing to ſeize upon all Advantages, gives the Sanction of his learned Pen to it. A moſt ungenerous mean Artifice in a *publick Writer.*

His next Charge is painted with the *almoſt blaſphemous Expreſſions* (as his good-Nature words it) in which he ſays, and almoſt trembles in relating them, I liken the Pulpit to the great Tribunal, and the Preacher to the great Judge cloath'd in Flames, &c. He confeſſes indeed, that I ask Pardon for the laſt Compariſon; But what prudent Man, ſays he (for Wiſdom muſt die with *him*) would make a Compariſon, which he is ſenſible is almoſt blaſphemous, barely to have an Opportunity to ask Forgiveneſs? And he reaſons upon it too, that I muſt at leaſt be *doubtful* whether I was not guilty of an *unpardonable* Fault. *Profound* Reaſoner! Who firſt, without the leaſt Foundation, repreſents me *aſking* Pardon, and then, in the *ſame* Phraſe and Breath, doubting whether the Fault was *pardonable*.—I believe, *Arminius* notwithſtanding his boaſted original Purity, will acknowledge himſelf *a Sinner*, and have Charity enough to hope, that he has ſometimes Enthuſiaſm enough, in his Prayers, to *aſk* Forgiveneſs; but does he, in the *ſame* preciſe Expreſſion, *doubt*, whether his Sins are *pardonable*! Or is this, *lifting up holy Hands without doubting*! —That Hypothetical Form of Expreſſion, *if it may be pardon'd*, may either imply, that the Compariſon was only aſſerted on Suppoſition, it was *pardonable*, which acquits it of *Blaſphemy*. Or that, however pardonable *in it ſelf*, I might *queſtion*, whether *all* my Readers would have *Candor* and Judgment enough to *think* it ſo.—'Tis not the Happineſs of every Writer, to retrench all the Luxuriancies of a warm Imagination, and keep his Pen under the Reſtraint and Conduct of a Judgment ſtrict and ſevere enough to win the Approbation and Applauſe of Men, equally various in Taſte and Complexion.——While the *Thunder* of the *Mid-night Cry* was yet in my Ears, and the Scene, the Preacher had opened, in all its dreadful Forms, before my Eyes, 'tis natural to ſuppoſe, without any *Enthuſiaſm*, that my Imagination ſhould be a little *heated*, and run me into ſome *Figures* of Speech, beyond my uſual Stile; but, I think, none ſtronger or more animated, than ſome of our *greateſt Maſters of Language* have indulg'd, on extraordinary Occaſions! And, I'm ſure, much inferior to the bold Images, ſometimes introduc'd in the *ſacred Writings*, which ſtamp a certain Force, Grandeur and Beauty upon their Deſcriptions, above the Imitation of any the ſtrongeſt uninſpir'd Author. —Permit me to ſelect a few of theſe great Authorities, which will acquit me of a Crime, I ſo much deteſt, and make *Arminius* bluſh at his little Criticiſms and malicious Imputations.—Dr. *Watts* is ſo rich a Genius, of ſo excellent and polite a Pen, and of ſuch an eſtabliſh'd Character, for that Vein of Piety Moderation and good Senſe, which runs through and animates every Line of his ſo much admir'd Writings, that no Man, who conſults *his own* Reputation, will dare to eclipſe *his*: And yet his Imagination is ſometimes ſo *heated*, that he gives free Scope to his Eloquence, and has *Flights* and *Figures*, which this Gentleman may think as *unpardonable*, as any Thing that occurs in my whole Letter. For with what Strength of Expreſſion does he characterize the *Preaching* of the Rev. Mr. *Gouge*!

Behold the Man whoſe awful Voice
Could well proclaim the fiery Law.
Kindle the Flames that MOSES *ſaw,*
And ſwell the Trumpet's warlike Noiſe.
He ſtands the *Herald of the threat'ning Skies.*
Lo, on his Reverend Brow the Frowns *divinely* riſe.
All Sinai's thunder on his tongue and lightning in his eyes.

Nor do his Images much ſink and languiſh, when he puts the keeneſt Edge upon his Reſentments, and in a moſt emphatical Manner, expreſſes his Indignation againſt ſome, who had impiouſly blaſted that good Man's Name.

Impudent Tongues, to blaſt a Prophet's Name!
The Poiſon ſure was fetch'd from *Hell*,
Where the *old Blaſphemers* dwell.
To taint the pureſt Duſt and blot the *whiteſt Fame*,
Impudent Tongues! you ſhall be darted thro',
Nail'd to your own *black Mouths*, and lie
Uſeleſs and dead, till *Slander* die,
Till Slander die with you.

None of my Readers will weakly imagine, I deſign any *Parallel* here betwixt Mr. *Gouge* and Mr. *Whitefield*; much leſs any perſonal Application to *Arminius*, who has an equal Right with myſelf, *to ſhew his Opinion* of any Man. That would be *unpardonable* indeed, and what I *abhor* —— but leſt *Watts* ſhould be claſs'd among the *Enthuſiaſtick Methodiſts*, and his Authority thereupon evacuated; I ſhall next cite ſomething from the juſtly celebrated Mr. *Pope*, which ſeems to carry a very bold and daring Figure, and in *me* would be unpardonable. I mean, his Epitaph for Sir ISAAC NEWTON, a great Man indeed, but yet, *a Man.*

Nature

Nature and Nature's Laws lay hid in Night;
God said, *let Newton be*; and all was light

And I have a treacherous Memory, if some of his Works (this *Dunciad* I think) don't furnish us with the *following Line* applied to a *mere Man*.

——Learn not to scorn *your God*.

And long before him *Virgil* (under the Person of *Tityrus* who, in the Opinion of Dr. *Tillotson*, had a regular & well govern'd Understanding, and observ'd the greatest *Decorum* in his Characters and Descriptions, complements his *Cæsar*, who amidst all his *Regalia*, and in his Imperial Robes, was of *the Earth, Earthy*, with the same *Divinity*.

O Meliboee, *Deus* Nobis hæc otia fecit Namque erit *Ille* Mihi semper *Deus*: *Illius* Aram Sæpe tener nostris ab Ovilibus imbuet Agnus.

Have *Ports* a Licence to border upon Blasphemy?—But if we dismiss these *Human* Authorities, the sacred Images that shine in our Bibles, are still more striking, and of greater Authority. There *Behemoth* drinketh up a River, &c. There the Breath of *Leviathan* kindleth Coals &c.—There the Neck of the *Horse* is cloath'd with *Thunder*, and he *swalloweth* the Ground—There, *in our Law* it is written, *I said ye are Gods*. And, to produce no more, the Apostle *Paul*, whom the great Oracle of the Party, to serve an Hypothesis, calls a *genteel Writer*, has told the *Galatians*; they had receiv'd him as an Angel of God, even as *Christ Jesus*—If *Arminius*, when he has read these Authorities, can't see my Letter fairly acquitted, I must impute it to a *Dulness* of Apprehension, which he need not much value, if Mr. *Pope* be right; that even

Dulness is sacred in a sound Divine.

[*To be continued.*]

CHARLESTOWN, February 9.

We hear from Savannah in Georgia, that General Oglethorpe has taken two Forts from the Spaniards, one called Picolah he burnt, the other the Garrison called St. Fracis de la Padra, the Garrison consisted of 11 Spaniards & one Indian, who were made Prisoners.

Custom-House, Charlestown,
Entred inwards.

Sloop Nightingale, Thomas Barnes from New-York.

Entred Outwards, None.

Clear'd for Departure.

Ship Cæsar, Wm Curtis to London
Billander Campsie, Ja: Underdown to ditto.
Brigt Kyrle, John Trenchard to Oporto

EXPORTED from *Nov.* 1, 1739.

Barrels of
Rice 19080. Tarr 903.
Pitch 2513. Turpentine 50.

And to the Southward of Cape *Finisterre*.

Barrels of
Rice 1530.

PRICE of the following Goods.

Rice 35 s. *per C.*	Brown —— 3 l.
Pitch 50 s.	Ship —— 3 l 10 s.
Tar 35 s. to 20 s.	Coarse Salt *per Bush* 17 *sh.*
Turpentine 20 s.	Fine Salt 22 s. 6 d.
Skins 17 6 d. to 18 s. 6 d.	Indian Corn 7 s. 6 d.
Flour *per C* 60 s.	*Jamaica* Rum *per* Hhds. 20 s
Middling bread 5 l.	Limejuice 15 s.
Milk —— 2 l. 10 s. *per* qu. Cask.	*Barbados* Rum *per Hhds.* 18 *sh.*
White —— 2 l	Melasses *per Hogsh.* 9 *sh.* 9 d.
per ditto.	*Madeira* Wine, per Pipe 90 l.
	Vidonia Wine, *per* ditto 80 l.

Antigua and Mountserrat Rum 17 *sh.* 6 d

Whereas the Subscriber hereof, have given Notice heretofore to all Persons indebted to the Estates of Rose Laroche, Mary Robinson and David Mallice deceased, to pay off their Accounts, which as they have hitherto neglected, I now for the last Time give Notice, that all Accounts due to any of the said Estates which shall not be discharged by the 10th of March next, shall directly be sued for without Delay, the said Subscriber has a convenient Tenement to be let *John Lawens.*

All Persons who had subscribed to Mr. Bishop Roberts (late of Charlestown deceased) for the Prospect and Plan of the said Town, are desired to send for them to Mary Roberts Widow and Administratrix at her House in Tradd street, where they are ready to be delivered, and those who have them are required to pay her for the same, in order to enable her to settle all her late Husband's Affairs.

NB. Face Painting well performed by the said Mary Roberts, who has several Pictures and a Printing Press to dispose of.

ONCE MORE and for the last Time we the Subscribers Executors of the Estate of *Sam. Eveleigh* deceased) do hereby give this publick Notice to all Persons who are any Ways indebted to the said Estate, either by Bond, Note or Book Debt, that unless they discharge the same, or give satisfactory Security by or before the 25th Day of March, they will sued without further Notice, being resolved not to admit of any Excuse. *John Dart.*
Samuel Eveleigh.

TO BE SOLD

AT the Plantation lately belonging to Benj. Laws deceased, at publick Vendue on the 12th Day of February next, a choice parcel of Slaves, Horses and Plantation Tools; also some Houshold Goods, and a large quantity of Corn, Pease and Potatoes by

John Van Ross, *Thos Barksdale* & *Jacob Bond* } Executors

All Persons indebted to the Subscriber hereof, are desired to pay their respective Debts immediately, that I may satisfy my Creditors, or they must expect to be sued *Griffith Bullard.* NB. Beaver Harts to be sold by John Roberts at Dorchester, and by Capt. Batsford at Ashley-Ferry, at reasonable Rates for ready Money.

Run away from James Akin a Negro Fellow, lately belonging to Capt. James Wathen, named *Basey*, is a short well set Fellow of a tawny Complexion, speaks broken English, and is either an Eboe or Calebar Negro. Whoever takes him up and brings him to the Plantation of said James Akin or to Mr Wm. Roper in Charlestown, shall have 5 l. reward paid by said Akin.

JUST IMPORTED

And to be sold by Henry Bedon, very good Limejuice by the Pipe, and Muscovado Sugar by the Barrel, also coarse Salt, which will be sold very reasonable.

NB. All Persons indebted to the said Henry Bedon, either by Bond, Note or Book Debt, are desired to pay the same on or before the 25th of *March* next, or they may expect to be sued without further Notice.

Any Person that can acquaint John Jordan At the Sign of the PINE TREE at John Miller's, in Church-Street, where *Sarah Jacob Sanford* now lives, shall be well rewarded, he having a Letter for Her from her Father & Mother.

TO BE SOLD

BY Ebenezer Simmons, a Negro Man named Prince, well known in this Town, a Plaisterer and Bricklayer by Trade.

TO BE SOLD for Credit upon Interest, 2 Houses and a Lot in Broad-street and fronting Union street, being above 31 Feet Front, and 27 Feet deep. Enquire of Anthony Matthewes Esq; in Charlestown, or of Eliz. Dill at James Island.

As no Notice has been taken of my former Advertisement, this is to request all Persons that are any Ways indebted to the Estate of *James Fisher* late of *Charlestown* Merchant deceased, to come and settle their Accounts and pay the same to *Deborah Fisher* his Widow & Executrix by the first of March next, and upon Default, will without further Notice be sued by *Charles Pinckney* Esq;

Stray'd about the Beginning of October last a Bay Horse, about 14 Hands high, branded on the Mounting Shoulder PF and two other Brands. Whoever brings him to Robert Harvey jun. shall have 3 l. reward.

All Persons indebted to the Estate of *Ralph Rhoday* deceased, are desired to discharge their respective Debts on or before the 25th of March next to his Widow and Administratrix *Dorothy Rhoday*, who also desires all those who have any Demands on the said Estate to bring in their Accounts duely attested, so that suitable Measures may be taken for their Discharge.

NB. The said Widow has to dispose of, a young Negro Fellow, Plaisterer and Bricklayer by Trade, at a reasonable Rate for ready Money.